

Attention.

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HUNGARIAN STATE EDUCATION POLICY - IN THE MIDDLE EAST

Péter Nagy, Tibor

Younger researchers are believed to be incredible, but in the late 1980s, the use of the word education policy in many educational historians gave rise to strong contradictions. We, the young people of that time, longed for it. Dolton that István Mészáros, professor of these include our well esteemed, but changes in scientific language is opposed to "conservative" scientists in then. - these prejudices clearly refute - 1990 study by István Mészáros Pázmány Péter education policy was published not anywhere. but today in science, in the journal of the Hungarian Academy of Sciences. Of course, there is no research on how this has influenced the educational science, but the fact that in 1991 there were more education-oriented education teachers. it could have been magnificent. So, we owe many thanks to István Mészáros for his much narrower specialty, the medieval age, in the history of modern education, but also for the above gesture. In this birthday volume - asking for the kindness of my former teacher - I cross my own chronological boundaries and try to apply the educational policy approach to Mészáros' classical era, to the history of the Middle Ages. The text is not a research based on own research study, rather a kind of educational history lecture.

STATE AND CHURCH IN EUROPE

The state's role in educational policy is already discussed in ancient history us. Generally speaking, if you have more than one highly organized partner Dalmat is organized into an empire, not at least one integrating force of the empire - the education system, or the originally diverse elite, shared the same Education, traditionally regulated by local demand and supply, or subject to local power, and possibly supervised by local religious persons, necessarily becomes a state affair. And the state case according to: politics.

I suspect that something has happened in the Assyrian Empire when the school curriculum was regulated by distant schools from the central library of Nineveh. but don't go that far, only the "old Greeks" are common revolution of. In the era of Macedonian conquest on the Greek peninsula, we arrive at a modern relationship between politics and

education. Aristotle (who was in the office at that time) of the most important school of my song) is that education is not a matter of educating a moral that is adequate for the political order, that is to say the teacher and the moral philosopher, but rather the policy (its creation). The sub-system of law-making, the legislature, creates what state the citizen needs: the educated citizen is interested in being well-educated by his or her education. It draws on the only possible logical consequence of the development of the Greek state, the political state kept under *"the whole purpose of a State [. . .] for all members of the state of education is necessarily one and the same [...] education subject and do a public issue in the Legislature"* The learning is no birth privilege or mystical relationship to the ideas with the world of no place: every science can be taught and learnable.

The only integrating power of the successor states of countless peoples is the common soul it was nystic literacy. According to the emerging imperial ideologies, Hellenity is not the origin, the blood, but the literacy: it allowed the mixing with the old elites. School teaching of Hellenistic culture is governed by state policy It governs. The other fundamentally new element is that while traditionally philosophical trends have created independent philosophical schools - so you can learn a lot if the student has completed several different schools - the Egyptian Mace D'on rulers established the enormous Alexandrian research university, Muszeion, in 322 BC, which was headed by a full-time university manager, with several parallel competing departments. The professors are dominated high pay, carefree research opportunities, privileges. You are similar in the rival hellenistic realms dormitory centers were established, the pergammon library and school toward Rome, exporting hellenistic culture to antiochia India.

However, this tradition is interrupted: Rome does not build a unified education system in this sense, and the new form of education that slowly becomes a system is under the supervision of the bishoprics, not state or urban affairs, but under the supervision of the bishops. What is more, while the continuity of the Roman state is interrupted, not the bishoprics - they are older institutions in German, French, Italian territory than any medieval state. Perhaps this is the explanation for the fact that education is traditionally referred to as a kind of church "affair," at least something of a kind the interest of the state is only once in the 17-18. You live in the 19th century.

Educational historians consider education prior to the 18th century to be clearly a *social* matter, and church education as a social group in private their activities. Western European history of education and educational research has accumulated enormous evidence in this regard. Two groups of phenomena (two periods) only contradict the undoubtedly true concept of self-governed ecclesiastical education in Western Europe: although the church organization itself is older than the states, the roots of European primary and lower secondary education are rooted in the 8th-century frank *imperial politics* that is different. The task of establishing and operating systematic operation of *bishopric and parish schools was the task of the church-level units of the church* . (What's more, that is the Benedictine *colostrum* - not only to ponder, *reward* and work, but also to teach, is also required by *Royal Decree 789* .)

Another fact is that the 12-13. From the beginning of the 19th century, the theological struggles at *universities* were preceded by the emperor / papacy, then the synod principle / papacy, and finally the national state / universality debates, and accordingly the theologians and university teachers faced with the pope or the local church leadership. From Marsilian to Luther he *enjoyed the support and protection of politicians, rulers*. These seemingly theological, but in fact the debates about knowledge, education, politics, and law (we tend to forget this) are not kisses the "real" university students, but through *the* faculties of the *ars* , *influenced the whole 15-year-old student age*, so at that time (deliberately untranslated) "high school" is also a public policy issue as *well* as an individual - tem. It is undoubtedly acceptable, however, that in the Western European Church Education, Church Education, 9-13 In the 19th century it was a "self-ruled" in a specific way, ie the external political circumstances were relatively less influenced. the intrinsic diversity of ecclesial society, the individual ecclesiastical power In the Western European region, the strong citizenship behind the European Union has made it unnecessary for many centuries (in fact, up to the 17th-18th centuries) (and has been exacerbated by one of the "many factors"). commitment. In the future we would like to prove that in *the Hungarian education - first of all, the relatively late development of the Hungarian feudal state and other reasons* - *the role of the state has always been significantly higher than in Western Europe*. Furthermore, although the order of the monks and the church is true in Hungary maintained by the government school system

duality, Hungary, *on both* To be more influence in the state as it believes in the educational history of public awareness to know. (The argument can logically lead to the unconfirmed statement that this is a case in other late future areas - eg. in the Polish and Baltic region - the West the role of the state is higher than in Europe).

THE MEANS OF THE STATE

By assumption, state influence on the Church's activities not only for the Church as a political and power factor of influence (this phenomenon is because of each other anyway opposing concepts, Szucs Jenő or Gerics Joseph also recognized), but to the "*sectors*" for referrals the administration and supervision of the church, which the Church has been in this period.

To interpret the state's "education policy", we have to take into account that modern (say, 18th century) aspects (eg *useful* because skilled. She can only be used with caution between medieval motivations. But, as we will see, it can be applied somewhat, as increasing agricultural production, spreading agricultural culture in Hungary. Country is much more a state matter than in the West. There is no need, for example, for the modernization of public education policy in terms of the political socialization of the *masses*, at least to educate the socializing effect of worship. But the *training* of *priests* in the service of worship - and the choice of the individual currents of the age, ie. the way in which their training is done - is a state affair. Obviously the state's interest in relation to the intellectual formation functions as trained *professionals* in education, above all, *bekerüléssel* in the *middle layers*, the discharge of duties of state and church.

Educational administration, educational administration therefore state for the Middle Ages understand that a) the state regulates the activity of the Church on this law, the church body in certain positions of the occupants *school - administrative* competence; b) the state regulates by the donation of the estate, specifically who (eg which orders) *maintain the* school; (c) the state regulates the setting up of the church officials controlling the schools by influencing the *composition of the personalities of* the middle and upper churches. *gus*; d) regulate which school is growing by choosing the state's own officials or influencing other employers to gain positions in the hierarchy and in public offices, thereby regulating the prestige of individual schools *from the "output"*; Ports have been divided into different theological-philosophical-church-organizational-legal positions: the personal decisions of the state, or (if this is the different position of me) foundations for the benefit of the individual orders, as well as the national history - education and training, and the demands of law and law, also influence the *content* of education *szolgálták*; (f) regulating the *territorial* distribution of the Church and the school system by adjusting it to its own administrative position. In this sense, the *Church policy* of the Árpád home kings (which has been used for a long time) is not an exaggeration to describe as an *educational policy*.

STATE AND MONASTERY SCHOOLS

In Hungary, he is seeking a state decision, ie a specific order of monks due to the fact that the age of three fundamental *Benedictine* monks is not independent of secular power (instead of liturgical action centering) *cluny* line and not asceticism in *Ravenna*, but a (lotus) *ringiai* *Gorzián* trend, whose advocates, unlike the Clunys, did not pull out their lords, their king, and their emperors. The state is the Benedictine order even before the establishment of the church organization, it provides monasteries: the order is a stroke he was able to undertake training of such importance as the establishment of a state organization. The *King of* Martin - the later Pannonhalma - is commissioned by the *King* - and not by the local church leadership or by the Benedictine foreigners - to enjoy the rights of Monte Cassino - ie independence from the bishoprics. and the monastery is made the *king* by the priesthood center. A few years after the founding of the first monastery, we can talk about monastery education in the first decade of the 11th century.

In 1015, Stephen received a privilege from the sanctuary to buy it the monasteries were impregnated by the monks, and at that time the monks received a ceremony of their bishop. So - if not left a document to that effect - *state control* (*"School attendance"*), *over the religious school directly could function* even more important that the Church control is not might operate: the Pannonhalma Abbey to this day the only church official in Hungary *who*. not a subordinate to the Archbishop of Esztergom, although secular landlords also built a church, in the age of István the monastery was not founded. Thus, in the Hungarian education concerning the activities of *the monks only* tanügyirányító enforced through the activities of *the central government*, the *local* ruler stone not yet. It was founded in the 11th century by dozens of Benedictine abbeys monastic schools, which are for the public purpose, worked everywhere - training. It is not a coincidence that it is the bureaucratic explosion that creates the unique Royal Chancery for economic policy reasons, interested in the intensification of domestic agriculture III. During the time of Béla (in the 12th century), the *Cistercian* order, which is the field, spread rapidly the aim was to increase economic culture and where the learned monks worked with uneducated peasants.

The royal court also recognizes the obsolescence of the Benedictine order of the landowner: Béla IV supported the spread of *dominoes* in the *Dominican* order - which, in contrast to meditation, piety, liturgy, acquired knowledge, conquering university positions - was buried in Hungary, and he buried himself first (space) and Poverty) *Franciscan* Church. Behind the proliferation of new regimes in Western Europe are the spiritual and material needs of middle-aged and urban citizens: these layers were seen as too rich and financially too demanding for the Benedictine. In Hungary, these new demands are not yet in the society, only the crisis of the previous system has been ringing and forced the central state to step. Western cities and towns. he grew up from the universities Sanctions (Franciscan, Dominicans, Augustine) did not satisfy those church officials who, in the Mecca and the Pilis, considered their task to be united after the Mongol invasion: the first peculiar Hungarian order, the *Pauline*, was born. The state was able to call for the individual (with different curriculum formulas) and financially guarantee their operation. to offer a concrete offer of monastery education in Hungary.

STATE AND CHAPTER SCHOOLS

Even more important is the influence of the state, the secular power, when we examine the school system under the bishopric, the network of chapter and parish schools. *The state has a statutory requirement that bishops have the task of training diocesan priests* - so deciding on it never belonged to the internal affairs of the Church, and it was necessary (and locally) for the local lower intellectuals. Funding is also guaranteed by state law: two servant families have been appointed to serve a priest. Likewise, *state law* made the bishoprics give up they had to set up the bookshops of the temples, *code-coding priests at their headquarters*, if they did not want to go to the monks, "import". Charles for years They are reminiscent of its earlier laws of the 20th century and not of the contemporary rulers korlátára.

The organizational position and location of the Church, and thus the individual *regions* *The schooling of climbing groups* was not a matter of church affair. The plan of the bishopric network was prepared by Géza and submitted to Rome for approval between 992 and 995. Later, the churches are always raised next to the Ispán Castle they became the first to become the headquarters of the Esperian, and of course, worldly aspects, traditions and traditions. military considerations. The territorial progress of church organization from West to East is related to the increase of the German threat, the migration of the state center. The Church the borders of the counties are also Saint László (at the end of the 11th century, with the generations of the Ke liberally, because its expansion policy towards the Balkans so desires. All this is in stark contrast to the western place where the centers and boundaries of bishoprics are much older than any medieval state formation or secular administrative center. And because the shark lanok always stayed at the bishop's headquarters, the chapel schools (whether they have a diploma on them or not) were standing in these secular centers.

Not one of the decisive parts of the *curriculum*, the Church holidays, are determined solely by church considerations, for example, the St. Peter's celebration ordered by King Endre is a documentary of the place occupied

by the papacy. There was always a great place among the things to be learned for the Holy Father – the knowledge of the elders, those that are predominantly in public service – have been developed. According to the royal diploma, the 1276 reorganization of the chapter school in Veszprém began to decline, according to which *the law of the country* (ie not the law of the church) is preserved and educated. The battle between the monastic orders and the secular priesthood – the personal poles of the individual schools – and the curriculum – the state can easily intervene. An example of this is that the *celibate* callers in the secular hierarchy were strengthened by the founding of the Abbey of Somogyvár in 1091 with the involvement of external forces.

We should not, of course, be silent about the fact that, at the same time as state intervention, *the international standards of the ecclesiastical school system were regulated by the universal councils*. The 1179 Lateran council made the *salaries* of the teachers the task of the bishopric – for the poor. The 1215 Lateran Council added to this that the Bishop and the chapter were also responsible for the salaries of the teachers of other temples. The head of the school is now the chapter reader – he was a nonok, with the singing canons. This has resulted in a relatively standardized approach to teacher training and the financing of the school system. mation. The audit was carried out by inspection visits.

However, these decisions had to be legitimized at national level as well. You do this – The 1309th Council of Buda, from which the phase shift between the center and the periphery can be clearly perceived. (And obviously it is no coincidence that this Buda council is already taking place at the time of the extinction of the Árpád house and the Anjou dynasty supported by the pope.) An important fact – a council decision here, a papal decision – that recruiting teachers and students is *not he could flow freely*: to teach the slaves – to obtain the prior permission of the landlord.

THE STATE GRADUATES FROM SCHOOL "EMPLOYER"

Several political history facts show that personal politics related to the Church could not be independent of that secular-minded office – and its place in Hungarian society. (Because of this time – the secular priests founded a family, even more so later – spoke to the faces of the ruling circles.) István personally won the Gellért of Venice, a member of a great influential Venetian family, to stay in Hungary instead of transit, and be one of the most trusted (and very important in terms of educational history) position of *Prince Imre*. and then Bishop of Csanád. To educate the future ruler – it may be of immense importance for the future of the intellectuals or groups that hold this.

The Royal *Chancellery* was led by the Archbishop of Esztergom for the first time. The fact is that in the 13th century Hungarian chancellery is the University of Bologna – are trained – ie not trained at the University of Paris under the control of the Church – the state *is a form of university education as an employer*, and this obviously affected this top – It also prepares (or even prohibits!) educational institutions for educational institutions in Hungary.

It is often emphasized that the Church is also the master of Hungarian *historiography*, the accumulation of knowledge. It is useful to know that the Hungarian Church did not fulfill the ideological function expected of the state in some of its members: the *historical legitimation* of power. Unlike the term used in public consciousness, there are hardly any chronicles and legends in the early Hungarian historiography (mainly related to monasteries in the West): dominance sak is a gesture (commissioned by the royal court). In fact, the characteristic church genre, the characteristics of the legend, are different than in the West: "*Saint Stephen down Genda Kálmán's wording clearly expresses the power of the Hungarian king over the church, against the papacy, which is not self-evident in the case of a legend*," Péter Gunst argues. But not only do churches stand as independent (separate from the royal court) historiography centers (and thus *a school curriculum for schools*) centers), but not the other courtyards. On the one hand, because of the king lyi yard – Knymán Knymán's court, this is perhaps the number one place – out of the elite's cultural needs, on the other hand, not because western travelers – compared to their home relations – could admire the power of the 12th century Hungarian kings against the lords. (S is strong Anonymus, who has legitimized the aristocracy of the past, and who emphasized the equality of old and new aristocracy, could only become a royal chancellor. In contrast to Western monasteries and their huge libraries, the Hungarian churches of the age are not the

guardians of an existing old knowledge, but the state center (priests and clerks trained abroad). of national knowledge). We can say that in this early century of Hungarian history, the central state has built one The "society", that is, the noble aristocracy, played no more than the role of giving his sons a priest in a church-worthy way. he wanted to use this school system himself, or to give him the permission to educate the subjugated subordinate.

It refers to possible universal historical parallels against those who know it we need to have the Hungarian State's extremely extensive power over the Church It is *not just a pre-investment and therefore "temporary" pill it was a kind of situation*, but a geopolitical determination that later determined the relationship between the Hungarian state and the church: internationally that Hungary is the eastern border region of Western Christianity, namely Byzantium and the Muslim Empire, and the proximity of the Russian Empire has always allowed the political groups leading the country - or if you have them a special political game - that Rome is the Tatar. They have always "given" them more than their neighbors closer to Europe, and in the domestic sense, the dynasty (the Price Paddle House) in Europe, perhaps uniquely, has older and deeper roots in Hungary than the church. And it is no coincidence that Rome, despite all its efforts, could not lose out on the Hungarian political community from the date that King Stephen was no longer required to acknowledge his power to the pope, and that he received the crown directly from God, according to medieval consciousness, says Péter Váczy. Define Nyu from the beginning of Protestantism for gat-europe - in eastern and western christianity In Transylvania, Transylvania is much older than the early Middle Ages with two villages.

NEW FORCES AND NEW METHODS IN THE GLOBAL NETWORK

At the same time, it is undoubtedly the fact that, as a result of the large number of estate donations and the increasing independence of the ecclesiastical order, perhaps by the 14th century *the Church was about to stand on its own*, and the direct state influence of church education was presumably reduced. (Unlike modern "process finance" education policies that can withdraw support at any time from a school type In the Middle Ages, the income of the estate that had once been donated was only very difficult to withdraw from the owner. Thus, decades and centuries earlier, state decisions were still present in the educational reality of the age even after the changes in state preferences. In our opinion, the self-sustaining ambition of the schools is also reflected in the fact that they have recouped the costs of the school to their teaching and care with their high-ranking former students. At the same time, however, the '*employer's market*' of schools expanded in the 14th century, and the courts, chancelleries, where chapters of school pupils were located, taught their own collections of sample certificates with schools, so in the management of 'vocational education' in this sense from the earliest times. from the beginning, secular employers belonging to the state machinery were involved. And urban development brought with it the need to combine maintenance with the maintainer to strive for ecclesiastical efforts. Continuous bargain mechanism developed in the mouth bad royal cities and chapters, as the former could choose the latter, however, could refuse to confirm the election. In the sociological sense, the urban teacher career was partly the hallway of the city notary, and partly the hallway of the priesthood. However, the landowner could be chosen by the landowner as a village teacher.

These changes - apparently - indicate a relative decline in state influence. It is undoubtedly the case that educational space has become a multi-actor in this period, similarly to the Western European educational space. *The "employer" influence on it In Hungary, it is more of a state-influencing method of education rather than the emergence of new players independent of the state.* Namely, the 14-15. Century Hungarians, influenced by the dynasties (Anjou, Luxembourg, Jagello) of advanced territories (Italy, Brandenburg, Czech Republic) have brought their culture, administrative patterns and economic patterns. Kal: In other words, knighthood and office writing beyond the "internal" demands of the Hungarian society is just as good as the state center, as is the state's employee, such as the West. In Europe.

State agencies (and "clerical schools") are much more important employers in Hungary than the "internal" (scientific or theological) activities of the church. We do not prove this more than that much more Hungarian students study *secular law* at foreign universities than they do in Europe. From the medieval Transylvanian Peregrine Pél for example, we have 4 philosopher doctors, 5 doctors and 5 theologians - while the legal doc rok number: 57 !!! (By the

way, these 71 doctoral students are only 3.5% of all peregriners. The lawyers are also overwhelming among non-doctoral candidates.) Cities living in foreign settlements - as we have seen - oktatási tér új szereplői — mozgástere a magyar nagyurakkal (és püspökökkel) szemben sokkal inkább az államtól és a királytól függött, mint a korabeli „Nyugaton”. (A városok jogainak és lehetőségeinek 1405-ös robbanásszerű kiterjedése nem a városok erejét, hanem Zsigmond világ indicate their political boundaries. Even at the end of the century, only 80-90,000 city dwellers could be in the three million countries)

THE INTELLECTUALS AND THE STATE

Az európai reneszánsz által kitermelt *új értelmiségi funkció* kettős: a reneszánsz értelmiségiek (akiket ezekre a funkciókra új, gyakorlatias művésziskolákban, a „megcsontosodott” egyetemekkel tudatosan szembenálló antik, illetve termé szettudományi irányultságú akadémiákon képeznek) egy része a megrendelő pol gárság kiszolgálója, másik része pedig igazi Castiglione-féle udvari ember. E két rész aránya a Kelet-Nyugat-tengely mentén meghatározott. Amszterdamban bizonyos, hogy a polgári megrendelők és a polgársághoz alkalmazkodó (és nyilván erre képzett és erre képző) értelmiségiek vannak többségben, Firenzében már jóval több lehet az udvarhoz kötött értelmiségi, Budán pedig szinte kizáró lag Hunyadi Mátyás udvara jelentette a humanista értelmiség (nemcsak a művészek és tudósok, de például a hivatásos katonatisztek) megélhetésének lehetőségét. A reneszánsz idején tehát az új értelmiség Magyarországon talán még inkább a központi államhoz kötött, mint a régi értelmiség.

Joggal ellenünk vetheti bárki: ha igaz is ez, hogyha ezeknek az értelmiségi funkcióknak a betöltésében nagyobb is az állam befolyása, mint Nyugat-Európában, a tiszta egyházi értelmiségi funkciók (s kétségtelenül ez az értelmiségi szerepek nagyobb hányadára terjed ki, mint a polgárosultabb országokban) nyilván kevésbé determináltak az állami politikától, mint az Árpád-házi időkben. Fraknói Vilmos és más történetírók munkáiból jól ismert, hogy a 14-15. században a legfelső egyházi pozíciók betöltésére az uralkodó (illetve a kormányzó) és a pápa egyetértésével került sor. Ezeknek a pozícióknak, nagyjavadalmaknak nyilván nem sok közük volt az oktatás irányításához, ezt a kialakult és függetlenedett egyházi középkegyelgek, *egy független egyházi értelmiség végezte*. (Mindez nem csak nálunk volt így: Southern írja le, hogy Németország egyes területein politikai okokból kiválasztott írástudatlan (!) püspökök kezében voltak a nagyjavadalmak, az egyházkormányzat, a szociális és kulturális funkciók mégis remekül működtek a függetlenedett középszintű apparátusnak köszönhetően. Persze a politikai szempontokat követő kiválasztás sem jelent feltétlenül intellektuális érdemteleniséget, csupán egyházi szempontból nézett közömbösséget: Mályusz Elemér mutatott rá, hogy a 14—15. században általános szokás volt, hogy a kormányzásban közreműködő tanult és érdemdús hivatalnokokat egyházi javadalommal fizeti ki az állam.) Ma már ennek a középkegyelgeknek — köztük a káptalani iskolák vezetőinek, illetve a plébániai iskolázást felügyelő *kanonokoknak* (a katedrálisok belső olvasó- és éneklőkanonok végeztek oktatásiügyi funkciót) — az összetételéről és rekrutációjáról is elég sokat tudunk. Míg a jog — a konstanzi zsinat határozata — a király számára a jelöltek körének meghatározását tette lehetővé, és a pápának adta a kinevezés jogát, addig a gyakorlat ezt úgy alakította, hogy „*király nevezte ki őket, a pápa pedig jóváhagyta a döntést*”. Az összes magyar országos kanonoki javadalom adományozása főkegyúri jogából eredően a királyt illeti [...] korszakunkban azonban általánosnak mondható az a gyakorlat, hogy a király kegyúri jogát világi vagy egyházi személynek adományozza” — hangsúlyozza ugyanakkor Köblös József (Köblös, 1994. 20.).

Ez a középszintű egyházi bürokrácia igen nagy arányban (a Köblös által megvizsgált négy káptalan esetében 39%-ban) tanult egyetemeken. A külföldiek és a polgári származásúak között kifejezetten magas (70, ill. 51%-os) az egyetemre jártak aránya, a köznemeseknél ez az adat már csak 35%. A külföldiségből (azaz a helyi uralkodó körökkel szembeni idegenségből) és a polgári mivoltból (azaz a rendi értelemben vett másodrendűségből) eredő hátrányos helyzet leküzdésének, úgy látszik, feltétele az egyetemre járás. Nem véletlenül mondunk egyetemre *járást* (és nem egyetemet *végzést*), hiszen döntő többségük nem fejezi azt be. A hallgatók leginkább *kapcsolati tőkét* halmoznak fel, ez teszi lehetővé a káptalanokba való bejutást. ... „*Egyetemet járt kanonokaink túlnyomó többsége tehát rövid tanulmányai alatt vagy után javadalmához jutva beilleszkedett a káptalan mindennapi életébe, tudását a hiteleshelyi*

teendők végzésénél, a káptalani iskolában való tanításnál kamatoztatva, mások a királyi kancelláriában, a bíróságok mellett, vagy diplomataként a királyt szolgálták." Más adatok szerint az erdélyi püspöki káptalan kanonokjainak negyede/fele fordult elő a 15. század egyeteméin.

Valamely konkrét pozícióba előlépéssel (azaz alacsonyabb kanonoki pozícióból való előléptetéssel) vagy egyből, azaz „protekcióval” lehetett bejutni — utóbbiak tették ki az esetek 57%-át. Az egyből bekerültek 53%-a rokoni kapcsolatai révén, 42 %-a udvari szolgálatai jutalmaképpen jutott pozíciójába. A maradék 24%-nak, mely a káptalan belső válogatására jut, közel fele szintén személyi kapcsolatokkal magyarázható. Az egyházi középrétegbe kerülők mintegy 9%-a volt korábban államhivatalnok, 7%-a futott be egyházi karriert, 78% szolgáló kanonok volt, 5%-uk lelkipásztor, 1% pedig tudós. Ez magas egyházon belüli rekutációt mutatna. Ha azonban felbontjuk a réteget, rendkívül izgalmas kép tárul elénk. Az egyházi társadalom alsó rétegét a karpapság képezi, az ő számukra gyakorlatilag nincs felemelkedési mód. A középső rétegbe szinte mindenki kívülről érkezik. A középső réteg alját az egyszerű kanonokok, közepét az éneklő kanonok, felső sávját az olvasókanonok képezik. E középső rétegen belül már van mobilitás. Az előlotti rétegbe (magyarán a püspökök közé) már nincs továbblépés.

„Azok az alacsonyabb származású javadalmasok, akiknek magas udvari pártfogók nem voltak, nem remélhették, hogy pusztán az egyházi lépcsőfokokat használva eljuthatnak a főpapi rendbe is. Állami szolgálatba lépéssel és pártfogók szerzésével azonban a legmagasabb egyházi posztokra is eljuthattak” — írja Köblös. A Köblös által használt új és rendkívül korszerű történet-szociológiai elemzés a javadalommegszerzésére helyezi a hangsúlyt. Számunkra azonban a betöltött funkció érdekes — a középfokú tanítás, illetve a tanügyigazgatás funkciója, melyre való kiválasztás tehát állami érdeken alapszik.

Azt mondhatjuk tehát, hogy az iskolairányításban és tanításban fontos olvasó-, illetve éneklőkanonoki funkció legfontosabb jellemzői, hogy a) az államhivatalnoki karriert futottak messze felülreprezentáltak; b) az egyszerű papságból (belső egyházi karrierrel) nem emelkedhettek ide; c) innen nem emelkedhettek feljebb, az egyházkormányzat csúcsaira. A fenti elemzésből, ti. hogy az olvasókanonoki, éneklőkanonoki helyek betöltésében ilyen óriási szerepe van az államnak, illetve a világi politikai kapcsolatoknak, azt mutatja, hogy Magyarországon ezekben az évszázadokban is beszélhetünk állami oktatáspolitikáról, illetve hogy mindaz, amit az egyházi oktatásról tudunk, jelentős mértékben állami döntések eredményeképpen alakul ki.

Mindezek az elemek (melyeknek számát más középkortörténeti elemzések újraolvasásával nyilván szaporítani lehet) azt jelzik, hogy az az állítás, hogy a középkori oktatás az egyház szolgálatában, illetve vezetése alatt állott, Magyarországra lényegesen kevésbé igaz, mint Nyugat-Európára. Először is az egyházon keresztül — a korai időszakban személyi döntések, az iskolaalapítók kiválasztása, az egyházi feladatok és területhatárok állami kijelölése révén — a központi állam fejt ki a maga tanügyigazgató tevékenységét. A későbbiekben a társadalom strukturálódása, az iskolában — a tananyagban, a tanítók alkalmazásában stb. — érdekelt szereplők számának megnövekedése oda vezet, hogy ők maguk is gyakorolni kezdek az iskolaigazgatással és felügyelettel kapcsolatos jogosítványokat. Ám ezek az új elemek sem csökkentik az állam hatalmát, hanem (innen nézve is) áttételessé teszik azt. Az oktatást ténylegesen irányító egyházi középfunkcionáriusok jogilag és szociológiailag is igazolható függése az államtól pedig a „tisztán egyházi” célokat szolgáló oktatás állami befolyásolását tette lehetővé.

Befejezésül szeretnénk hangsúlyozni, hogy a protestantizmus magyarországi terjedése sem olyan mértékű, mint Nyugat-Európában. A magyar protestantizmus születése és különösen megszilárdulása nem a magyarországi polgárosodottsággal áll összefüggésben, hanem a világpolitikai helyzettel. Az erdélyi fejedelmi hivatalok és magyar királyi hivatalok egyház- és oktatáspolitikája óriási fontosságú a magyar oktatási helyzet befolyásolásában, sokkal nagyobb, mint a helyi társadalom igényei és kívánságai, illetve az egyházak belső fejlődésének törvényszerűségei.

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